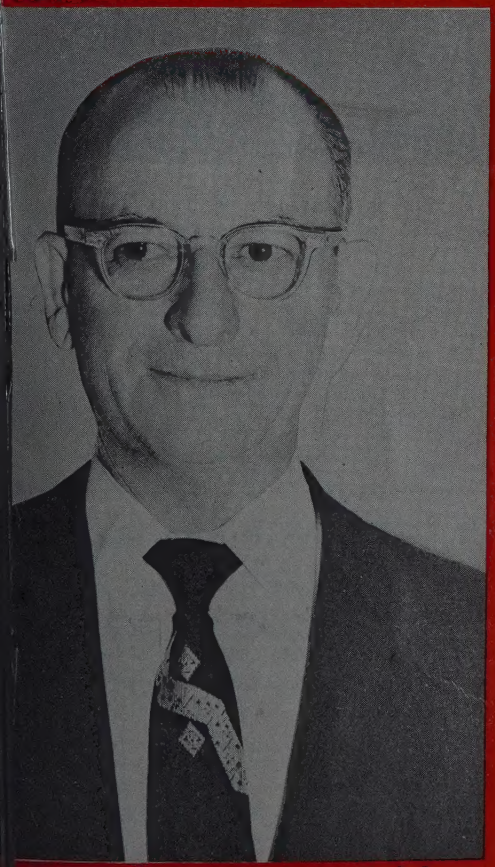
LUTHERAN MEN



Convention Re-elects B. T. Bodie, Columbia, S. C., President of the ULCA Brotherhood

December

1957

BROTHERHOOD OF THE LUTHERAN CHURCH

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Labor Leader is "Layman of Year"

John G. Ramsay, an official of the United Steelworkers Union and the AFL-CIO (righ received the annual Layman of the Year Award from the National Capital Council of Churc in Washington, D. C. It was presented by Dr. Albert P. Skirkey, pastor of Mount Vernon Pl Methodist Church and chairman of the award committee (left).

Looking on is Dr. Franklin Clark Fry of New York, president of the United Luther Church in America and chairman of the World Council of Churches' Central Committee, w was the principal speaker at the award dinner.

Mr. Ramsay is the first labor leader to get the award in its 20-year history. The citat hailed him as "an apostle of goodwill and brotherhood among men." He is a deacon First Presbyterian Church in Washington and is active in the Council of Churches o national religious organizations.

—Religious News Service Ph

LUTHERAN MEN

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SEND HERE ALL NEWS, ARTICLES, AND STORIES FOR PUBLICATION.

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Aubrey Mauney (left), Kings Mountain, N. C., and the Rev. Lester M. Utz, Pittsburgh, Pa., inspect the new seal of United Lutheran Church Men.

The Brotherhood's Pittsburgh Convention

"United Lutheran Church Men" will become the new name of the Brotherhood under the constitution and by-laws adopted by the men's auxiliary at its special three-day convention in First Lutheran Church, Pittsburgh, Pa., October 17-19.

More than 200 registered delegates voted to make evangelism the primary objective of the Brotherhood for the next two years, approved a $50,000 budget for 1958, and re-elected B. T. Bodie, Columbia, S. C., president of the group.

The reclaiming of lapsed members through the King's Men church attendance crusade will continue to be a Brotherhood objective, along with emphasis upon stewardship and tithing.

Ninety delegates attended an evangelism breakfast at the invitation of H. Oetgen, of Atlanta, Ga., director of evangelism and second vice president of the Brotherhood. Addresses were made by Dr. Robert E. Stackel, ULCA director of evangelism, Executive Secretary Howard L. Logan and Mr. Oetgen.

"We hope to continue the big strides we have taken thus far in evangelism," said Mr. Oetgen, "and we plan to emphasize the prevention of lapsed membership through the family altar."

Elections

In addition to the election of Mr. Bodie and Mr. Oetgen to their respective positions, the following men were placed into office: Aubrey Mauney, Kings Mountain, N. C., first vice president; J Russell Barley, Beaver, Pa., third vice president; Richard H. Snell, West Reading, Pa., secretary; Eugene H. Kelchner, Merchantville, N. J., treasurer; the Rev. Lester M. Utz, Pittsburgh, and M. R. Henniger, Austin, Tex., and A. J. Kelley, Orlando, Fla., members of the executive committee.

Dr. Fry's Address

Dr. Franklin Clark Fry, president of the United Lutheran Church, was

ULCM Officers and Executive Committee

Front, left to right, B. T. Bodie, Columbia, S. C., president; Aubrey Mauney, Kin Mountain, N. C., first vice president; J. H. Oetgen, Atlanta, Ga., second vice president; Russell Barley, Beaver, Pa., third vice president.

Second row, Richard H. Snell, West Reading, Pa., secretary; E. A. Anderson, Washingt Ill.; M. R. Henniger, Austin, Tex., and G. Dewey Arndt, Raleigh, N. C.

Rear, the Rev. Lester M. Utz, Pittsburgh; A. J. Kelley, Orlando, Fla.; Merwyn C. Fu Taneytown, Md.; Executive Secretary Howard L. Logan, New York, and Eugene H. Kelchn Merchantville, N. J., treasurer.

present at all sessions of the convention. In an address to delegates he warned that men's organizations within a congregation must be more than mere supper clubs.

"Fellowship is fine," said Dr. Fry, "but it is not enough." Men's auxiliaries should be the vanguard of their congregations and should "never be an end in themselves," he added.

These concerns should be uppermost in the minds of Christian laymen, contiued Dr. Fry:

"Every Christian should recognize that God calls him to be his partner in his daily work. Every part of our increasingly complex social life is a part of God's plan for humanity. God's will is behind it and in it.

"God wants man to be fed, informed, healed, given healthy recreation. Everybody who performs a useful and honorable work that benefits others is a helper of the Creator of it all.

"If he is a discerning man, he doesn't work only for wages or with his eye on the clock. He is a minist of God as truly as the preacher w stands in the pulpit. He is freed fr both boredom and impatience. H trade is more than a way to make living, it is a vocation."

"Forward With Christ"

The theme of the convention w "Forward With Christ."

Dr. Everett G. Mitchell, Chicag president of the Lutheran Laymen Movement for Stewardship, spo on "Forward with Christ—as o Lord." He urged laymen to h keep America Christian and free.

Dr. Fred C. Wiegman, Columb Ohio, president of the Ohio Syn delivered a sermon at a vesper se ice on the theme, "Forward w Christ—in the Church."

"If we keep that resolution," D Wiegman said, "we shall be t source of His strength, have t courage to give ourselves wholly Him, and concentrate our efforts t service to our youth for evangeli and for stewardship. We w

15 of the 19 Winners of the Lamb Award

Front row, left to right, Herbert Nees, Indianapolis, Ind.; Jerome Reid, Rochester, N. Y.; Fred P. Buschner, Teaneck, N. J.

Second row, Howard H. Peck, Springfield, O.; the Rev. Dr. J. L. Thornburg, Hickory, N. C.; Roy Castor, Philadelphia; Charles A. Layh, Dayton, O.; Salvador LaTorre, Columbia, S. C.

Third row, Clarence A. Hoy, Carlisle, Pa.; Edwin L. Nering, South Bend, Ind.; George H. Wunsch, Howard Beach, N. Y.; J. Harvey Kellow, Pen Argyl, Pa.; Frederick R. Stahl, Teaneck, N. J.; O. A. Hanke, Mt. Morris, Ill., and Paul Liner, Duquesne, Pa.

trengthen the relation of our faith o our work and our witness, and ncrease our effective service to our ongregation and to the church at arge."

Dr. Reinartz

Dr. F. Eppling Reinartz, ULCA ecretary, and president of the Na- onal Lutheran Council, spoke at he fellowship banquet at the Gate- ay Plaza in Pittsburgh's famed olden Triangle.

He placed before the convention ine objectives for Christian service: isaster teams, recruitment for the inistry, congregational housing in- rmation service, service to wards f county or city courts, study pro- rams and retreats, instruction of aders, improvement of the priest- ood of all believers, interdenomina- onal outreach and service to insti- tutions. His theme was "Forward With Christ—in the Future."

Other speakers were Dr. Stackel, who spoke about the continuing evangelism program of the ULCA; E. D. Hogan, Princeton, N. J., representing the Boy Scouts of America; Chester Myrom, associate director of the ULCA Department of Stewardship, and Dr. Frederick Feller, German Layman.

The Rev. Raymond H. Tiemeyer, New York, administrative assistant to Dr. Fry, served as convention chaplain.

Lamb Awards

Under the direction of Mr. Mauney, Lamb Awards were presented to 15 of 19 ULCA pastors and laymen recognized for outstanding service to the church and scouting as adult leaders. The ceremony was

Cover Photo

B. T. Bodie, Columbia, S. C., was re-elected president of the ULCA Brotherhood at the ttsburgh Convention, Oct. 17-19, and will become the first president of United Lutheran urch Men. The change in name will be in effect after the ULCA Executive Board approves e new constitution and by-laws of the men's auxiliary adopted at the convention.

conducted by the Rev. Paul H. Wasmund, pastor of Trinity Church, Middle Village, New York.

Recipients of the awards were Fred P. Buschner, Teaneck, N. J.; Roy Castor, Philadelphia; O. A. Hanke, Mt. Morris, Ill.; Clarence A. Hoy, Carlisle, Pa.; J. Harvey Kellow, Pen Argyl, Pa.; Salvador LaTorre, Columbia, S. C.; Charles A. Layh, Dayton, Ohio; Paul Liner, Duquesne, Pa.; Herbert Nees, Indianapolis, Ind.; Edwin L. Nering, South Bend, Ind.; Howard H. Peck, Springfield, Ill.; Jerome Reid, Rochester, N. Y.; Frederick R. Stahl, Teaneck, N. J.; the Rev. J. Lewis Thornburg, Hickory, N. C.; and George H. Wunsch, Howard Beach, N. Y.

Four others who received the Lamb Award will be recognized in their home congregations. They are Aart Gilissen, Chicago, Ill.; the Rev. Walter Krumwiede, Philadelphia; Edward W. Lechner, Grand Island, Neb.; and Voight M. Sink, Walterboro, S. C.

Tribute to Earle Bader

The convention paid special recognition to Earle W. Bader, Bethlehem, Pa., who was Brotherhood executive secretary for 21 years, from 1934 to 1955.

Left to right, Mr. and Mrs. Earle W. Bader, Bethlehem, Pa.; Scout Earl Kofmehl, and Scoutmaster William Kofmehl, both of Pittsburgh.

A walnut plaque fashioned by Boy Scout Earl Kofmehl, a member of Emanuel's Lutheran Church, Pittsburgh, was presented to Mr. Bader by Pastor Utz.

New Group Received

Led by its president, Donald Scott, the Ohio synodical delegation was formally received into the nation's men's auxiliary.

Future Plans

Upon recommendation of President Bodie, the convention authorized the administrative committee to carry out plans for observance of the group's 50th anniversary at its 1960 convention. The next convention will be held in South Bend, Ind., in 1959.

The convention also voted to request the ULCA Executive Board to include the third Sunday in October as Church Men's Sunday in the revised Calendar of Causes to be presented to the 1958 convention of the church.

For the first time, the men's auxiliary will lay apportionments on state and synodical men's units. The budget for 1958, after anticipated income from sale of literature and appropriation from the ULCA are conducted, will be apportioned to states and synods on basis of the membership reported during 1956.

The 1959 convention will not include congregational delegates. Delegates will represent state or synodical units on the basis of one delegate for every 50 members of the state or synodical unit. On the basis of current membership more than

Reception of New Ohio Synod Unit

Below, left to right, Executive Secretary Howard L. Logan, New York; Dr. Fred P. Wieg-ın, Columbus, O., president of the Ohio Synod, and Donald Scott, president of the Ohio ıod Brotherhood, shown with members of the Ohio delegation to the Pittsburgh convention.

0 delegates could attend.

Terms of the members of the exe-tive committee, not officers, will restricted to one four-year term der the new constitution. The of-ers may serve two terms of two ırs each in their respective of-es. The executive committee will ve a total membership of sixteen n, four of whom shall be clergy-n. When the ULCA Executive ard approves the constitution, the cutive committee has been em-wered to elect another member.

The Rev. Joseph Mohr was elected editor of *Lutheran Men* for a two-year period by the executive committee following the convention. The executive committee was authorized to select a new emblem for United Lutheran Church Men. A design was selected which includes Luther's coat of arms with a band around the outside and the words, United Lutheran Church Men. The emblem will be very similar to the one now used on Brotherhood pins, buttons and printing.

President Eisenhower receives the 500,000,001st Bible distributed by the American Bible Society since its formation in 1816. The gift marked the distribution of the first half billion volumes of Scripture by the society.

Mr. Eisenhower was presented with a nine-pound, 1051-page family Bible — a red morocco bound King James Version. Shown with him at the presentation are, left to right: Dr. Robert T. Taylor, executive secretary of the Washington City Bible Society; Dr. James Z. Nettinga, a secretary of the ABS, and Dr. L. R. Elson, pastor of National Presbyterian Church, Washington, D. C., which the President attends.

Celebrating Christmas

BY ARTHUR H. GETZ

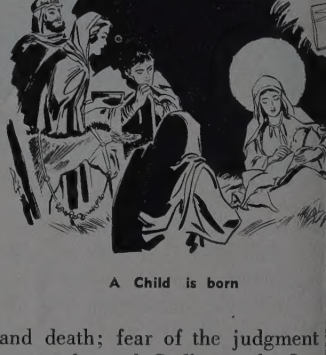
Fear not! What a startling announcement that was which the angel made to the shepherds on that holy night! "Fear not!" Those shepherds, like men of every age, had much to fear. Where would their bread come from on the morrow? Would they be well, and able to work; and if well, would they have work to do? Would their dear ones be safe, or would some sudden calamity snatch them away? Would the government give protection to their lawful occupation, or would marauding bands come to steal their sheep? Would God be with them and bless their work, or would he hide his face from them because of their sins? Could God forgive them and be merciful unto them? Ah, yes, those shepherds had many things to fear.

And now suddenly, as they watched their flocks by night, an angel of the Lord appeared unto them. Was he coming in peace, or was he coming as a messenger of wrath? How comforting his first words, "Fear not."

Men are still held in the clutches of fear—fear that they will not have enough food, and clothing, and shelter; fear that they will lose their health; fear that their loved ones will be taken from them; fear of threatening war; fear of approaching old age

Author

Dr. Arthur H. Getz is director of the editorial division of the ULC Board of Parish Education. For many years he edited the topics used by Brotherhoods of National Lutheran Council churches.



A Child is born

and death; fear of the judgment come; fear of God's wrath. In t Christmas season we should fi make the message of the angels a p sonal message to ourselves, and n we should make it ring out o'er the earth: "Fear not." Ah, what glad message: "The Savior com the Saviour promised long."

Behold, I bring you good tidings great joy. No day of the whole y is happier than Christmas. But joy of Christmas consists not in g ting and giving material gifts. T supreme joy of Christmas consists the realization that God has sent his best gift, his only begotten S

In the year which is ending we n have sustained heavy losses borne burdensome crosses; he aches may have afflicted us; memory of deep sorrows may linger with us. But, in spite of these things, Christmas is still a t of joy, for Christ has come, and t

ıould gladden our hearts. Even the ing of bereavement disappears with ıe realization that Christ is ours, ɔr with him as our possession we ıall have a reunion. Sin cannot ter- fy us, for with Christ as our posses- on we have forgiveness and life ⁄erlasting. Earth's cares cannot ter- fy us, for since we have Christ we ave an almighty Helper. "Behold," eclares the angel, "I bring you good dings of great joy."

Which shall be to all people. hristmas, more than any other festi- ıl of the year, is celebrated by all eople. Even Jews and non-believers ınnot entirely escape the spirit of hristmas. This day of joy is ob- ɛrved in the fields of ice and snow ear the North Pole; in India where e sun beats hot upon men's brows; the palaces of the rich, and the ımble homes of the poor. Christmas observed by all the world. The ngel foretold it when he brought his ɔod news from heaven for all people.

For unto you is born this day in e city of David. What a day that as. He who was very God of very od had left the realms of glory and ɔme to earth to be the Saviour of en. He did not disdain to leave be- nd him the gates of heaven when rth opened nothing better for him an a barn door. What love the ıviour had toward men!

We like to think of those shepherds atching their flocks by night. We e them engaged in hushed conver- tion, wondering whether the time fulfillment was drawing nigh and hether God would soon send the Re- ɛemer. We see them engaged in ayer. And then suddenly the angel ɔpeared with his announcement that e day of fulfillment was at hand and that the Christ was born in Bethlehem in a lowly cattle shed.

A Saviour, which is Christ the Lord. Of all the titles given to Christ the most important is this title of Saviour. Man has many needs, but his supreme need is that of a Saviour. Men now, as always, are enslaved by hatred, anger, jealousy, fear, anxiety, worldly ambition, pride, lust, their appetites, and their misdeeds. A seemingly endless chain of passions and vices holds men bound securely. They long for deliverance, but can do nothing to free themselves from their slavery. There is only one way to secure release, and that is through Jesus Christ, the Saviour. Thanks be unto God, the Christmas gospel of the angel anounced that God himself had come to earth to dwell among men. He who was born in Bethlehem is indeed the Saviour, even Christ the Lord. He is Immanuel, God with us. Therefore, come hither, ye faithful, triumphantly sing.

Ye shall find the babe. Wonder of wonders! He by whom heaven and earth were made has deigned to be born of a woman and to become a helpless little child! Mortal eyes were permitted to behold, human ears to hear, flesh and blood to touch the Father's Son Eternal! O come, Thou long-expected Jesus, born to set Thy people free.

Lying in a manger. Christ came to earth not with a display of power and glory, but as a pure and holy child. He was cradled in a lowly manger that men might realize that the supreme values of life are not found in those material things which men ordinarily grasp at with such eagerness, but rather in the spiritual things which the eye of man cannot see. At

the end of time it will matter little whether men possessed wealth or poverty while upon earth, whether they were honored or unknown. The only thing that will then matter is the degree of faith with which men clung to their Saviour. Ah, yes, it requires faith to believe that that helpless child on Mary's breast is yet the eternal Son of God. There lies the Lord of heaven and earth, tucked in a manger, no crib for his head.

Suddenly there was wth the angel a multitude of the heavenly host praising God and saying, "Glory to God in the highest, and on earth peace, good will toward men." The very angels of heaven rejoiced because God in his love had given his best gift, his Son, to be man's Redeemer. That song should send us forth into the world to live new lives of devotion as we return love to him who first loved us. Will this Christmas gospel, with its heavenly anthem, ring in our hearts not only this month but throughout every day of the coming year, and will we be conscious of the ever-abiding presence of Christ in our lives? Will we strive to share this Saviour with those who are careless and thoughtless, that they, too, may be brought to the point where their hearts will ring with the joyous message: "Glory to God in the highest, and on earth peace, good will toward men?"

Christmas in Our Congregation

For many people, even professing Christians, Christmas is no longer a Christian festival. The birthday of Christ has been so completely commercialized, and surrounded with so many pagan elements, that its spiritual import is lost to vast throngs of people.

Is this all there is to Christmas?

Here is a home in which the fath and the children sit before a toy tra It is a merry, joyous, family grou But there is no mention of Chri Christmas day is like any other d for this family, except for the f that they have a train. A train, h no Christ!

Here is a home in which gue are expected. The mother is worki furiously in her kitchen, the husba is decorating a Christmas tree; t children are seting the table. Ma careful arrangements are being ma for a great feast, but there is no de thanksgiving for the coming of t Christ.

On the streets of our cities a towns there are throngs of peop hurrying in many directions. Th are on their way to dances, sho parties, entertainments, and amu ments of all kinds, but they are g ing no thought to Christ.

Christmas is a time when m should strive with even more earne ness than upon other occasions make room in their hearts for Chr

Trains, and dolls, and new clo ing, and jewelry, and feasts, a parties, and all the other things frequently associated with Christm are not necessarily wrong. But will not celebrate Christmas arig

nless the very heart of our celebra-
ion is the Christ who came to rec-
ncile mankind to God and to es-
ablish peace and goodwill in the
earts of men.

Christmas Beyond Our Immediate Circle

Christmas time is gift-giving time. Out of gratitude to God who gave s his best gift, Jesus Christ, we hould be ready to share with our ellow-men who need our expres-ions of kindness and love. What ill our Brotherhood do to spread hristmas cheer this year? Here re a few possibilities:

1. Organize groups of carolers to ng at the homes of all sick, shut-, and aged members of the con-regation and community.

2. Mail Christmas cards with def-nitely Christian sentiments to all ck, aged, and shut-in members.

3. Arrange for a service of Christ-as music at a nearby orphange, old folks' home, or other institution. Provide transportation for the singers. Arrange to take appropriate gifts for the guests.

4. Discover any foreigners, displaced persons, or lonely people in your community, and bring them to church with you. Entertain them at your home.

5. If your church is near an educational center or a military base, investigate whether any young people were unable to return to their homes for the holidays, and let them share in your Christmas

6. Are there any widows, aged people, or poor families in your community which should be remembered with a Christmas basket? Do not overlook a few luxuries for such people, and toys for children of the family.

7. Has the pastor been remembered with a real expression of love?

Six Lutheran Bodies in Cathedral Service

Leading clergymen from six Lutheran bodies participated in a Reformation service in ashington Episcopal Cathedral, Washington, D. C. The service was sponsored by the cathedral co-operation with the Lutheran Ministerial Association of Washington.

Shown at the service, left to right, are: Dean Francis B. Sayre, Jr., of the cathedral; . Frederick E. Reissig (United Lutheran), executive secretary of the National Capital Coun- of Churches; the Rev. William R. Brueing of the Lutheran Church—Missouri Synod; Dr. arence T. Nelson of the Augustana Lutheran Church; Dr. Fredrik A. Schiotz, president of e Evangelical Lutheran Church; the Rev. Carl R. Simon of the United Lutheran Church, d Dr. John A. Scherzer of the American Lutheran Church.

—Religious News Service Photo

The Topic for January

An Inter-Lutheran Topic

Edited by the Rev. John Mangum
1228 Spruce St., Philadelphia, Pa.

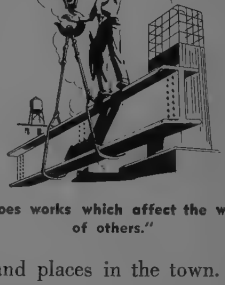
This is Your Vocation

BY WILLIAM BERKEMEYER

The pattern of study the Brotherhood has chosen for this year is entitled "Live Your Christian Vocation." During the coming months, you will put living flesh upon this skeleton. This month's topic seeks to understand the structure of the pattern, the bony basis of the Christian idea of vocation. You must know what you mean when you say: "This is my vocation."

Let me introduce to you a family called Tory. (This, of course, is not their real name.) Years ago Mr. & Mrs. Tory were a friendly young couple—industrious, talented, vigorous, but without children of their own. This limitation, however, did not long interfere with their desire to raise a family. One day Mr. Tory caught a young boy trying to steal a jacket from his store. The youth was almost homeless and quite unwanted. So Tory made the young fellow an errand boy in his store. Before long the Torys adopted him.

Jim Tory was the first of ten young men and women who from time to time were invited into the Tory home and ultimately adopted. As years passed, the Tory name began to appear in various occupations and places in the town. Amazingly enough, it was seldom dishonored by any of the adopted children. Somehow the high standards of the Torys—the Tory friendliness, Tory industriousness, the Tory morality—rubbed off on all of the adopted children. Again and again the Torys had the happy experience of meeting someone who said, "I know you. You are so like your son." These people did not refer to a physical likeness, but to a spiritual, a character likeness.



"Man does works which affect the well-being of others."

Here, in human miniature, is the basic idea of Christian vocation. We are Christians first of all by virtue of baptism, because we have been adopted by our Father in heaven. His gracious love took hold of

s we were and where we were. As dopted children we have been rought up in God's family, the hurch. We have been surrounded by lder brothers and sisters, who also ere "adopted."

Our indescribable blessing is that e have the joyous, enriching opportunity of living daily with our ivine Father. In Christ and the Vord, through private prayer and ommon worship, we are able to peak to our Father and hear him peak to us. Above all we know how e acts, and we feel his compassione love for us.

We have been getting to know a ather who treats everyone just as e has dealt with us: A person who unselfishly creative by nature; a erson who seeks people in order to rve, save, and re-create them; a erson who is trying to make every uman association into a kind of mily where peace and good will, utual helpfulness and common eals produce a heaven on earth; person who forgets himself unselfly and never tires in humbly orking with and for others. This our Father—our God!

What is our vocation (vocation means "calling") as his adopted children? It is quite obvious. Jesus said, "Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven." (Matthew 5:16) Jesus taught us to begin our prayer with "Our Father who art in heaven, hallowed be thy name . . ." Think of the first and second Commandments: "I am the Lord thy God . . . Thou shalt not take the Name of the Lord thy God in vain . . ." (Exodus 20:2f, KJV) Luther taught us how God's name may be hallowed: ". . . When the Word of God is taught in its truth and purity, and we, as children of God, lead holy lives, in accordance with it . . ."

Two biblical words for Jesus' followers describe together the Christian vocation. We are to be his disciples," that is his pupils who sit at his feet to catch and absorb his spirit. And we are to be his "apostles," that is those whom Christ sends forth to show his spirit and to do his work in the world. The Gospels report the calling of the twelve this way, "And he appointed twelve, to be with him, and to be sent out to preach . . ." (Mark 3:14)

Author

The Rev. William C. Berkemeyer is pastor St. Matthew's Lutheran Church, Bethlen, Pa.

Topic Aims

. To lay the theological foundation for remaining sessions of the year.

. To lead the men to an understanding Christian vocation in terms of God's call ough the gospel and the means of grace a Father-child relationship.

. To lead the men to see the implicas of Christian vocation for their basic luation of themselves and the roles their s assume.

For the Leader

Since this topic is the foundation for a year's study on "Living Your Christian Vocation," thoughtful study of its contents is important. To some of your men, who have never thought of the God-man relationship in terms of "vocation" (a calling and a response), this topic may be startling. Strive in your presentation to make it interesting and helpful.

You may find a blackboard helpful in presenting the subject. As you make major points, underscore them in the minds of your audience by writing the points on the board.

Christian Vocation And Christian Vocations

Christian vocation is not a negative thing. Our calling is not just to be "good"—meaning, "I never hurt anybody." The Christian calling is positive and active. It is not just a matter of avoiding certain sins which can be related to the second table of the Commandments. It is a matter of being good for something —good in the sense that God is good.

Remember that our God is a creator and a re-creator, a Father and a Saviour. To be like him in some sense, to reflect his light, or better to burn with his fire is to be a creator, a re-creator, and a saviour of life ourselves. This is our proper and common calling as Christians.

Wherever we are—in whatever social relationships, we are to be a kind of magnet. A magnet brings order out of disorder. It draws every element, focusing it in the right direction toward a common center. Our calling is to be a kind of magnet. But we can be magnets only because and to the degree that we have been magnetized. We must have been drawn to, lived wit faced toward, and become imbue with the spirit of our Father in hea en. As his magnets our calling to draw and face all other me toward him. But how do you fulfi such a calling?

The Christian Ministry

One way is the direct way. Fo example, Jim Tory followed thi way, because he often talked abo his adopted father and invited ne friends to his home to meet hi father. Some of those friends b came adopted members of the fa ily. In one sense, of course, all th adopted children of the Tory fami became direct witnesses, winnin new members to the Tory famil But Jim regarded this almost as h career.

In somewhat the same sense th work of the Christian minister, de coness, or missionary is a specia ized church "vocation." No on adopts this calling simply on h own initiative. A career worker fe the church needs the support of th church to live. Consequently, th church determines who shall follo this calling. It is the family of Go which selects, trains, commissio assigns, and supports a person this calling.

Every proper position in life, ho ever, provides an opportunity for Christian to fulfill his calling. Eve proper work is needed to create true community in which everyo is served in every way. Life is n made up of an individualistic ph losophy or a lone wolf way of li By God's own wise will the creatio nourishment, development, perfe tion, enrichment, correction, and r

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1958 Brotherhood Topics
Theme: Live Your Christian Vocation

The 1958 Brotherhood topics attempt to explain the meaning of Christian vocation and show some of its implications for life. Such an objective is an ambitious one, since the term Christian vocation has been lost for several generations and may sound strange to many men. And the throwing of the term on the trash heap of disuse may not have been entirely accidental in the first place. Unconsciously man may have preferred to ignore the call of God to a faith-full relationship with him, a relationship that changes the focus of every phase of living.

Editorial Committee: George Koponen, Charles E. Johnson, Fred J. Landdeck, C. Oscar Leonardson, John M. Mangum, Herbert R. Swenson.

reation of life is a matter of fulilling many inter-related callings. 'ather and mother, brothers and isters, sons and daughters make up family. But that is only the beginiing. The list is endless. Farmers nd shepherds, engineers and docors, teachers and nurses, lawyers nd statesmen, craftsmen and archiects . . . The service of all these is eeded. A good society serves the ndividual. And individuals serve he good society by seeking to make reative and re-creative contribuions to the common good with their pecial talents and training.

t. Paul and Christian Vocations

In his epistles, St. Paul often conrasts the works of the flesh and the ruits of the Spirit. He means to icture how a man lives and acts ho is or is not imbued with the pirit of God in Christ. He says, The fruit of the Spirit is love, joy, eace, patience, kindness, goodness, aithfulness, gentleness, self-control; gainst such there is no law." (Galaans 5:22, 23). This is the way you ear constant witness to what your ather in heaven is like, no matter hat your work, or where you are alled, whether as a truck-driver, a sychiatrist, or a missionary.

Paul also talks about "the gifts the Spirit." He refers to individal talents used in God's service. He ys, "Now there are varieties of fts, but the same Spirit; and there e varieties of service, but the same ord: and there are varieties of workg, but it is the same God who inires them all in every one. To each given the manifestation of the pirit for the common good. To one given through the Spirit the uterance of wisdom, to another the utterance of knowledge . . . to another faith . . . to another gifts of healing . . . to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues. All of these are inspired by one and the same Spirit, who apportions to each one individually as he wills." (I Corinthians 12:4-11)

Obviously Paul is concentrating momentarily upon various functions and services within the Christian community. But the principle he enunciates has a much wider application. "The gift of prophecy" may be a spiritual gift in that God uses certain native talents that a man possesses in order to perform a needed service within the church. Just so, however, the gift of painting, or mathematics, or music, or government, which Paul does not happen to mention, can be used by God's spirit to make a man's work a Christian calling. These gifts can be of service not only in the church on earth, but they are also given by God to make life on earth happy, profitable, and enriching for all men in their so-called "secular" life. Life is never meant to be "secular" but always "sacred," that is consecrated to God.

Luther and Christian Vocations

In his study of *Luther on Vocation* (Muhlenberg Press 1957) Gustav Wingren observes, "In his vocation man does works which affect the well-being of others; for so God has made all offices. Through this

(continued on page 28)

News and Views From Headquarters

By Howard L. Logan

Many of you will be wondering about the change in name, adopted by the Pittsburgh Convention. The constitution and by-laws will have to be approved by the Executive Board of the ULCA, which will not meet until January. We have every reason to believe that they will approve the name as well as other parts of the document. Until the final approval is given by the ULCA Executive Board, we shall not use our new name very extensively. We call attention to the name, "United Lutheran Church Men" (ULCM).

* * * * * *

For your information some of the reasons for the change in name are:

1. Considerable confusion with the Lutheran Brotherhood Insurance Society.

2. For some men, the name Brotherhood was an exclusive group and did not include all men of the church.

3. The name Brotherhood does not mean the same today as when it was adopted because other groups have used it, like the Brotherhood of Railroad Trainmen, etc.

4. Some felt the name had some relationship to the Conference of Christians and Jews who sponsor Brotherhood Week.

5. Men felt they wanted a name which more adequately described who we were. The new name tells at once that we are the men of the United Lutheran Church.

Another significant change was in the membership of the U.L.C.M. Previously we had congregational and synodical members. Both were entitled to delegates in our convention. However, less than 20 per cent of the congregational units sent delegates. We had a potential of 1,100 delegates who could have attended the Pittsburgh Convention. Slightly more than 200 synodical and congregational delegates attended. Under the new formula we shall be able to have more than 400 delegates. These shall represent state or synodical units.

* * * * * *

For the first time the constitution permits state units to affiliate with the church-wide auxiliary. It is hoped that this will bring the state men's units in Minnesota and Wisconsin into the ULCM. It is to be hoped further that perhaps California will affiliate later on too. State units are to be permitted only where the synodical territory is vast.

Many of you will be pleased to ıow that we have continued our forts to secure a day in the Cal-ıdar of Causes for the observance men's activities in the congrega-ɔn. An action was taken to request e Executive Board of the ULCA to elude the third Sunday in October Church Men's Sunday in the re-sed Calendar of Causes to be pre-nted to the convention of the urch at Dayton in 1958. We hope at it will be approved.

* * * * * *

Perhaps the greatest thrill of the tire convention was the accept-ce into membership of the United utheran Church Men's unit of the nio Synod. About ten men were esent from the synod. Dr. Fred iegman, president of the synod, ıs one of the speakers. Don Scott of Mansfield is the president of the unit. Leo Schwerin of the synodical staff and Dr. John Amos Traver of Hamma Divinity School were helpful in the organization of this synodical men's group.

* * * * * *

The Wartburg Synod Men voted to organize recently. Additional meetings are to be held and it is anticipated that they shall seek admission at the next convention of the ULCM. A represenative of the Wisconsin State Brotherhood was present at the convention and indicated increased interest from that area. Men came from the Western Canada, Pacific and Rocky Mt. Synods to the convention. A delegate from Centralia, Wash., John Marth came the greatest distance.

Budget for 1958-1959
United Lutheran Church Men

That the work of United Lutheran Church ɔn, the men's auxiliary of the United Lu-eran Church in America, may be carried in the manner in which we are all desir-s that it should, it will be necessary that raise the following apportioned amounts the various synods of our church. We are re projecting the very minimum amount ıt we must have to do what must be done order that our auxiliary function to the st of its ability. These apportionments were ɔroved by the Pittsburgh Convention.

Synod	Membership Reported	This We Must Do
anada	221	$ 442.00
aribbean	—	—
entral Penna.	1,183	2,366.00
entral States	1,354	2,708.00
orida	265	530.00
eorgia-Alabama	585	1,170.00
elandic	20	40.00
linois	848	1,696.00
diana	221	442.00
wa	348	696.00
y.-Tenn.	35	70.00
aryland	1,449	2,898.00
ichigan	137	274.00
*Mississippi	—	—
New Jersey	203	406.00
N.Y. & N.E.	1,383	2,766.00
North Carolina	3,390	6,780.00
*Northwest	63	126.00
*Nova Scotia	—	—
Ohio	378	756.00
Pacific	225	450.00
*Pacific S.W.	307	614.00
Penna. Ministerium	2,762	5,524.00
Pittsburgh	1,677	3,354.00
Rocky Mountain	88	176.00
*Slovak Zion	33	66.00
South Carolina	1,423	2,846.00
Texas & La.	394	788.00
Virginia	641	1,282.00
*Wartburg	121	242.00
West Virginia	248	496.00
Western Canada	86	172.00
TOTALS	20,088	$40,176.00

* No Synodical Units

These figures represent the budget for the year 1958.

NOTE: The Pittsburgh Convention of the Brotherhood voted to recommend to congregational Brotherhood units that they raise their funds for their financial responsibilities through free-will offerings.

BUDGETS FOR 1958 AND 1959*

Anticipated Income

		1958 Budget	1959 Budget
1.	Membership Contributions	$40,000	$45,5
2.	U.L.C.A. Appropriation	9,000	6,0
3.	Merchandise and Literature	2,500	2,5
		$51,500	$53,0

Anticipated Expenses

1.	Salaries (2 staff, 3 office girls)	$24,540	$25,7
2.	Employers OAB and Pensions	2,300	2,4
3.	Literature and Merchandise	2,000	2,0
4.	Office Supplies	900	9
5.	Stationery and printed forms	1,000	1,0
6.	Postage and wrapping	1,800	2,0
7.	Telephone and Telegraph	500	5
8.	Traveling expenses — Staff	4,500	4,5
9.	Administrative Committee meetings	500	5
10.	Executive Committee meetings	3,000	3,0
11.	Office Rent	3,000	3,0
12.	Departments Evangelism Scouting Stewardship	1,000	1,0
13.	Committees Audio-Visual Literature Honorary Life Extension and Memberships Lutheran Men Others	1,000	1,0
14.	Synodical Officers Conference	300	3
15.	1959 Brotherhood Convention	500	1,0
16.	A.F.L.B. and U.C.M.	850	8
17.	U.L.C.A. Convention at Dayton (L.W.F.)	500	—
18.	Auditors, Treasurer, Bookkeeping	750	7
19.	Insurance	375	3
20.	Capital Expenditures	1,000	1,0
21.	Church House Printing, mimeo, etc.	600	6
22.	Contingencies	585	5
23.	Miscellaneous	—	—
		$51,500	$53,0

* adopted by the Pittsburgh Convention

The ABCs of Christianity

One day in the Federal Penitentiary at Atlanta, I asked an inmate to give me good theological analysis for the redemption of man. He took the Bible from my d and opened it. He said, "I am a Christian because I have accepted—'Behold, now the accepted time.'" He turned to another portion and said, "I am a Christian beca I believe—'Believe on the Lord Jesus Christ, and thou shalt be saved.'" Another tu and he showed me the monumental Scripture, " . . . and as many as received him, them gave he power to become the sons of God."

He added: "Chaplain, it's just plain A.B.C. Accept, Believe, Confess."

No university or seminary has ever offered a better analysis.

Prison Is My Parish, the story of Pa Tucker, as told to George Burnham. (The Fleming H. Revell Company)

Education for Living

By Earl S. Rudisill

Outside Influences on Learning

A high school girl from early years had been old and outspoken when there was anything on er mind. In the first year of her junior high xperience she lost many of her friends because f her discourteous speech and behavior. Taken back, she became impressed by the self-control f a number of other students. Consciously or nconsciously she began to make an effort toward equisition of the social graces.

"Excuse me, please". These words ere uttered by a three-year-old, as finished his meal and prepared get down from his highchair. He id been left to eat his breakfast one, while his mother finished her orning chores, out of sight but thin hearing distance. How did e tot learn this practice of good anners so well that he carried it t even though no one was present? In a certain meeting a thirty-five ar old man argued strongly for certain project. Almost everyone the room was opposed to his oposal, but he insisted. When the te went against him he stamped t of the room in a huff, or, as neone then remarked, "in a little y pout." After a while he re- ned, was kindly received, and be- ne more co-operative.

In such cases we have examples how outside, or social influences ect us. Each of these persons had en influenced by other people. ere are practically no limits to the possibilities of such learning. Each of us has undoubtedly profited from similar situations. Teachers can sometimes "set the stage" for such learning.

It is possible for us to learn from others because God has endowed us with a sensitive, responsive adaptable nervous system made up of about twelve billion cells. In a group where some undertaking which appeals to you is being discussed, you may become so aroused, that, even though you have not learned to speak in public, you speak and express your ideas and feelings about the matter. By that one act you have broken through the barrier of hesitation. The way is now open for you, through successive little "speeches" to learn to handle yourself well in public. The group situation stimulated you to expression and learning. This is learning by social interaction.

The social urge—the desire to associate with people—gives us a lift

toward mingling, exchanging ideas, working, playing, and planning with others. Some persons have stronger inclinations to associate with people than others. Perhaps there's a difference caused by heredity, but it is certain that environment and experience have a great deal to do with it. The more one takes part in group activities the easier, more pleasant, and more facile our behavior and speech become.

The person himself determine very largely what the quality of h learning will be, though his grou also plays a part in quality-determi ing. Christian groups differ fro non-Christian ones. The God-give psychological principle here discusse is always in operation—it is reliabl It is for us who teach to provide fo our students the right kind of stimul tion and guidance.

●

Another First Pro Deo et Patria Award

Scout Gartner Receives Congratulations From Pastor Belles

The first Pro Deo et Patria Award in the history of Holy Communion Lutheran Church, Detroit, Mich., the Rev. Alfred G. Belles, pastor, and of Anthony Wayne Troop 129, was received by Nick Gartner, son of Mr. and Mrs. Marvin Gartner, charter church members, on Youth Sunday, September 22. A member of Cub Scouts for three years and of Boy Scouts for two years, Nick began his work on the award in February, 1956. His speical project was a portable illuminated waterproof nativity scene.

Scout Gartner was one of fo other Detriot area Boy Scouts participate in conducting a vesp service at the 14th annual Protesta Leaders' Fellowship Dinner on Oct ber 12, in First Methodist Churc Ferndale. He spoke on the topi "How I Earned My Pro Deo et P tria Award." One of the men at th dinner was so impressed with th young scout's talk that he invit him to give the invocation at th kickoff luncheon of the Unit Torch Fund Drive on October 15 in the Hotel Statler.

Nick can be proud of being a "first," for Boy Scouts of the congregation and in other troops are trying to follow in his footsteps. He attends Sunday school, church, and confirmation class faithfully; is a member of the junior choir, a faithful worker in vacation church school, and is an acolyte.

He is 13 years of age.

The scout's father is a troop committeeman, and his mother has earned her scout award and is currently the secretary-treasurer of the Mothers' Club of Troop 129. Scoutmaster Burton Smith is a member of Holy Communion Church.

●

Scouting in the ULCA

By Dr. George A. Eichler

320 E. 20th St., Northampton, Pa.

The Institutional Representative, commonly called the IR, is a very important official in the scouting family. He represents his institution in the local council and district and acts as coordinator of scouting activities in his institution. His duties as detailed by the Boy Scouts of America are as follows:

AS A MEMBER OF THE LOCAL COUNCIL

—Represent my institution at local council meetings, and vote on program, policies, and officers.

—Interpret council policies and program to my institution.

—Interpret institutional policies to the council.

AS A WORKING MEMBER OF THE DISTRICT COMMITTEE

—Serve as a working member of the district committee and also of one of its operating committees, and attend meetings of both.

—Help to carry out the program that is mutually agreed to be the best for all units.

—Bring to the committee the needs and desires and the problems and successes of my units.

—Carry back the full benefit of the work of the district to my institution and units.

—Help to bring scouting to other institutions and through them to all boys.

AS THE COORDINATOR OF SCOUTING IN MY INSTITUTION

—See that all key people and parents know about the scouting program in all its phases.

—Keep unit committees recruited to full strength with able, active men.

—See that my institution is regularly informed on unit work and that unit leaders receive recognition.

—Participate in the annual charter review and charter presentation for each unit.

—When there is more than one unit, serve as chairman of the group committee.

—Cooperate with the neighborhood commissioner assigned to serve my units.

●

Ralph R. Wagner
Lay Church Worker

Preparing to become a lay church worker is the story of Ralph R. Wagner's life.

A native of Omaha, Nebr., Mr. Wagner served in the Navy for 25 years. In 1924, he married Henrietta Meyer, former Navy nurse.

Before World War II, Mr. Wagner was on Navy duty in Seattle, Los Angeles, San Diego, Honolulu, Guam, the Philippines, and for four years in China, and during W War II, in New York City, Scotla Philadelphia and Florida.

From 1944 to 1948, Mr. Wag was in a veterans' hospital suffe from tuberculosis, and he ret from the Navy during his illnes

Released from the hospital, completed two years of college San Diego and enrolled in Pac Lutheran Seminary in 1952 to pare himself as a lay assistant church work.

In the spring of 1954, Mr. Mrs. Wagner went to Honolu where he worked as church secret and assisted Paster Glen Balsley the Lutheran Church there.

The couple returned to the Un States in November, 1956. Mr. W ner became lay assistant to the R. R. Bennett of St. Paul's, Monte Park, Cal.

In September of this year, Wagner returned to the seminary become an administrative assist in the office, with his wife help in various ways in campus work.

Genial, competent, devoted, Wagners are making a worthy c tribution to school morale and highly regarded on the campus.

●

Connecticut Governor Hono Lutheran Lay Leader

Governor Abraham Ribicoff Connecticut appointed Dr. Hans Treuenfels, of Norwalk, a mana ment counselor, to the Commiss on Refugee Relief. The gover stated that he placed "special t and confidence in the skill and int rity" of Commissioner Treuenf

Since 1947, Dr. Treuenfels been and still is chairman of v

s Lutheran committees on refugee rk, groups of clergy and lay per- is who have resettled and aided ndreds of refugees from all over world to become valuable Ameri- citizens in the state of Connec- it. He is also a member of the CA Brotherhood Executive Com- tee.

●

Chester A. Myrom Becomes Director of Foundation

Chester A. Myrom, a Garden City, w York, layman, was elected as first executive director of the ly created United Lutheran urch Foundation.

Mr. Myrom was elected to a six- r term, expiring Oct. 31, 1963, the executive board of the United heran Church in America.

He took over his new duties Nov. in the Lutheran Church House, 231 Madison Avenue, New York. foundation will become a de- ment under the jurisdiction of executive board.

The foundation has been set up olicit major designated and un- gnated gifts for its world-wide istry carried on through mis- s, evangelism, social missions Christian education.

The ULCF is authorized to receive and invest endowment funds and to pay out income to designated beneficiaries, or in the absence of designations, to have the income allocated by the executive board, to church agencies. It also may issue life income and annuity contracts.

The foundation has elected as its chairman, Dr. Roland C. Matthies, vice president of Wittenberg College, Springfield, Ohio, with Arthur L. Grede, Milwaukee, Wis., industrialist, as vice chairman, Mr. Myrom as secretary and Edmund F. Wagner, New York City, as treasurer. Mr. Wagner is treasurer of the United Lutheran Church and president of the church's Common Investing Fund, Inc., which will assist the foundation in the investment of endowment funds. It will operate under a license issued to religious and charitable agencies by the insurance department of the state of New York.

The Lutheran Laymen's Movement for Stewardship and the denomination's stewardship department, will cooperate fully with the ULCF, Dr. Henry Endress, executive director, said, since the foundation opens new areas of stewardship for both the church and the donors to the foundation.

Mr. Myrom had been associate stewardship secretary and associate director of the Lutheran Laymen's Movement.

●

Men of the Church Exhibit

After the Lutheran World Federation Assembly in Minneapolis last summer, a decision was made by representatives from the participating synodical Brotherhoods to save

the exhibit on the "Men of the Church" and make it available to any of the participating Lutheran groups.

A box has been constructed to contain all the materials that appeared on the panels in the exhibit. The peg board used in the panel is not included, as we did not deem it wise to add to the size and weight of the box. The peg board was 4 by 7 feet.

Included in the box are copies of the brochure that was given free to all delegates and visitors. The brochure is included to show how the exhibit was arranged. However, you may use the exhibit material in any way you desire.

The exhibit is stored at 422 S. 5th St., Minneapolis 15, Minn., and can be ordered at that address.

The box and the exhibit are now available free of charge.

Please follow these suggestions:

1. When ordering, allow plenty of time to assure delivery on time.

2. Exhibit will be shipped by motor freight, *collect.*

3. Return the exhibit by motor freight, *prepaid.*

—Arthur Christenson,
Chairman, Men of the
Church Exhibit

"Stewardship of Life" Winners Announced

A California high school physical education teacher and an Ohio chemical engineer are the 1957 winners of the $500 Stewardship of Life awards, it was announced by the Lutheran Laymen's Movement for Stewardship of the United Lutheran Church in America.

Paul J. Kienholz

The award winners are Mrs. G Pendleton Hansen, Kerman, Ca and Paul John Kienholz, Columb Ohio.

Sponsor of the annual award Everett G. Mitchell, Chicago, di tor of NBC's National Farm Home Hour. He makes the $ awards through the Lutheran L men's Movement, to a young m and a young woman selected fr the United Lutheran Church's 4, congregations as an "encouragem to young people to practice t Christian religion in daily life."

Mitchell is president of the L men's Movement, which inclu membership in North and So America, Europe and Asia. Its is to inspire and educate Christ to practice their faith in h church, community, business professional life.

Announcing this year's winn Fred Lindemann of Poughkee N. Y., treasurer of the Laym Movement and chairman of awards committee, said that young people won certificates

nor. They are: Clyde Austin Bau-, Huntington Park, Calif.; John Counts, Chicago, Ill.; Edward G. offman, Kenmore, N. Y.; Janet A. reible, Phillipsburg, N. J. and ancy M. Walter, Buffalo, N. Y.

In addition, 184 other nominees ere given honorary mention certifi-tes. All the presentations were made Reformation Sunday, October 27, the home congregations of the cipients.

Mr. Kienholz, 26, received his chelor of chemical engineering de-ee from Ohio State University at lumbus last August and in Sep-nber moved to 1314 East May-rd Drive, St. Paul, Minn., to be-his chemical engineering career th the Archer-Daniels Midland Co., Minneapolis. Until he, his wife and three-month-old daughter are settled in their new locality, they still hold membership at Hilltop Church in Columbus.

A veteran of two years' service in the infantry, Kienholz was discharged as a first lieutenant in 1954. Since then he has held a full time job while carrying a full academic load at Ohio State and has served as leader in the Luther League and in the young people's class of the Sunday church school. He also has been a member of the choir and the Brotherhood. His pastor, the Rev. John E. Hydinger, praised Kienholz for his leadership in the areas of stewardship and evangelism.

●

Honorary Life Memberships

PHARES G. BEER

A Convention

A convention is the act of assem-ng or being assembled by a group groups of delegates or individ-s.

The word *convention* has, in the ted States, an association with h that is most important in our tical history. Several times in history have conventions been at which were considered ques-s of the very existence of the on. Such were the Continental gresses which declared our in-ndence from Great Britain and ted the Articles of Confedera-the Constitutional Convention h prepared the Constitution of United States, the Hartford Con-vention of 1814 which threatened the unity of the United States, constitutional conventions by which the constitutions of the different states were perpared and the secession conventions in the southern states that resulted in the Civil War.

The great political parties of our country meet in conventions to nominate candidates for president and vice president. The practice of assembling in conventions extends to church and many other miscellaneous groups. The Ecumenical Councils of the church were nothing but conventions of church leaders and delegates. We in the United Lutheran Church in America have our general

and auxiliary conventions in our general body, by synods and by conferences.

Conventions have a threefold purpose: legislation, inspiration and fellowship. While a church convention like the United Lutheran Church Men needs legislation, its convention should provide inspiration and fellowship for its delegates. The recent Luther League of America convention at Lawrence, Kansas with its 931 delegates and 1450 registered visitors abounded in inspiration and fellowship. There is a feeling abroad that our Brotherhood conventions have failed to some extent in inspiration and fellowship because the attendances have been too small.

Delegates come to conventions with differing opinions and sometimes with different instructions. In most conventions there are at least two different types of opinions: liberal or conservative, radical or moderate, progressive or reactionary, whig or tory, communistic or capitalistic, monarchial or democratic, labor or management, centralization or grass roots, and so on with the types differing and changing at times. Delegates should always present their point of view with all their power and ability.

Delegates should always take defeat without bitterness and personal hatred. In democratic and Lutheran conventions the will of the majority or, where a two-thirds vote is required, the decision by such a vote should always be accepted with kindness and good feeling.

At the recent Brotherhood convention there were two matters in which there was a wide divergence of opinion. In the changing of the name the organization and in the ma of electing delegates by local c gregations there were wide dif ences of opinion, but since the c vention has spoken by a two-thi vote these changes in the consti tion will be adopted when appro by the executive board of the Uni Lutheran Church in America. It to be hoped that all of our men w accept these decisions in the Chi tion spirit.

In the matter of a change in t price of the In Memoriam memb ships, the convention retained t present price, which is required we desire to give the present hi standard and size of photograp obituaries and biographies which are now using in the August issue LUTHERAN MEN.

Below is a list by synods of Honorary Life Memberships grant since September first:

Florida Synod
Melvin B. Stroupe, Jr.

Maryland Synod
Charles A. Larsen
Fredrick Gross

Michigan Synod
Louis F. Becker

Illinois Synod
Jasper Berhenke
Seth W. Rutzen
R. Luther Arnesen

New York and New England Synod
The Rev. Gordon E. C. Hohl
Roger W. Lindgren
Dr. Burton W. Wilcke
Dr. Frederick Feller
The Rev. Walter Rever
Albert C. Gaal

hio Synod
Mrs. George W. Miley
ennsylvania Ministerium
Elroy Hockman
George L. Steckel
Clarence Rehrer
Howard Hardenstein
The Rev. Robert C. Benner
William G. Dollak
outh Carolina Synod
Louis L. Reed
J. G. Hoelz
irginia Synod
Edward Hansen
There were 23 Honorary Life emberships issued these two onths and 17 the previous two onths.

●

Life of Christ Uses New Techniques

'Jesus of Nazareth," a life of Christ published by Doubleday, makes use of the work the communications engineer and the historian to such good effect that Leslie Weatherhead says of it: "I do not know of any k in the immense number that I have d about the life of Our Lord which makes us live so vividly."

The photograhs in "Jeus of Nazareth" are s from a BBC television program that has drawn any other TV program in Britain ept the Coronation. These photos bring dramatic stories of the gospel to life.

The author wrote the narrative in consulon with the best Biblical scholars avail-: Their advice was to "avoid the stained s window approach," and the result is a ble, moving story faithful to the central lition.'

by Harington has had the kind of train- and experience in the theatrical world would equip her to produce this unique k of its kind. In the English theatre, in ywood, in radio, and in television, she acted, written, and directed. Quite apparly, she has learned to combine smooth tinuity with sharply pictured detail to best possible effect. $3.50. 192 pages.

You May Be Normal

"You may be normal," writes Dean James A. Pike in his new book THE NEXT DAY. Dean Pike, former lawyer and member of the bar of the U.S. Supreme Court who is now Dean of the Cathedral of St. John the Divine in New York City, says that today people are automatically turning to psychology when confronted with their problems. Twenty years ago they would have pondered the same problems in ethical or religious terms.

He attributes this change of mental atmosphere to the spread by word of mouth of the psychological jargon. Ordinary people talk to each other about each other in these terms. This habit has arisen partially from the desire to sound sophisticated, but an even stronger motive has been the desire to be kind to ourselves and others.

"The psycho rigamarole provides an apparatus to avoid passing judgment," writes Dean Pike. "A man with a bad temper, a nagging wife . . . or a murderer can now view himself, and be viewed by others, in a way that avoids the issue of right and wrong."

The Episcopalian minister advises his readers not to attach psychological labels to themselves too quickly.

"You may alternate between being 'on top of the world' and 'in tthe dumps' and not be 'manic-depressive'", he writes. "You may have had a few rude jolts in your youth and still not be constricted by a 'trauma'. If things are not going too well, you still may not need a psychiatrist . . . In other words, you may be normal."

THE NEXT DAY is an intelligent guide for everyday living and is published by Doubleday. $2.75. 159 pages.

WANTED: **Luther Leaguers With Dirty Hands!** Volunteer service for those unafraid of work. Young men and women ages 16-24. Cost: effort,time, transportation, simple living, spiritual growth, alleviating social injustices. Time: during the summer of 1958. Youth interested should apply to: LUTHER LEAGUE WORK CAMPS, 825 Muhlenberg Building, 1228 Spruce Street, Philadelphia 7, Pennsylvania.

The Principal Sin

Christianity is a fellowship which extends itself out toward all mankind on earth. is a communion, **koinonia,** where the principal sin is to isolate oneself, to cut oneself from others in pride and self-sufficiency.

One In Christ, by K. E. Skydsgaard (Muhlenberg Press)

Make your plans NOW
for the
KING'S MEN PROGRAM
in your
CONGREGATION
from
EASTER TO PENTECOST
Write to
The Brotherhood
231 Madison Ave.,
New York 16, N. Y.

Brotherhoods Organized Since July 3, 1957	
First, Blasdell, N.Y.	5/6/57
St. Paul's, Clinton, Iowa	7/3/57
Trinity, Lakewood, Ohio	7/3/57
St. John's, Pomaria, S.C.	8/5/57
Prince of Peace, Chester, S.C.	8/5/57
St. John's, Tatamy, Pa.	8/12/57
St. Matthew's, Woodtown, Pa.	8/13/57
Hope, Beaver, Pa.	9/4/57
Messiah, Lyndhurst, Ohio	9/16/57
Holy Trinity, Irwin, Pa.	10/1/57
Our Saviour, West Columbia, S.C.	10/1/57
Abiding Presence, York, S.C.	10/1/57
Faith, Jacksonville, Ill.	10/8/57
St. Paul's, Wheaton, Ill.	10/9/57

(A total of 57 this year)

Topic

(continued from page 15)

work in man's offices, God's creative work goes forward, and that creative work is love . . . With persons as his 'hands' or 'co-workers,' God gives his gifts through earthly vocations, towards man's on earth (food through farm fishermen and hunters; exte peace through princes, judges, orderly powers; knowledge and cation through teachers and par etc.). Through the pastor God g the forgiveness of sins." (p. 27

Drab and lowly tasks take o new glow when a man thinks of work in life as a divine vocat Luther says, "Only look at y tools, your needle, your thimble, y beer barrel, your articles of tra your scales, your mason, and will find this saying written them: 'USE ME TOWARD YO NEIGHBOR AS YOU WOU WANT HIM TO ACT TOWA YOU WITH WHAT IS HIS.'" (V 32, 495-496, The Sermon on the M

"Love does not think about do works; it finds joy in people; when something good is done others, it does not appear to love to works, but simply to be gifts wh flow naturally from love." (p. op. cit.) In his *Adventpostille*

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G. Dewey Arndt, P. O. Box 1004, Raleigh, N. C.
A. J. Kelley, 3210 Helen St., Orlando, Fla.

Term expiring 1961

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Merwyn C. Fuss, 316 E. Baltimore St., Taneytown, Md.
Dr. Hans Treuenfels, 217 W. Rocks Rd., Norwalk, Conn.
The Rev. Lester M. Utz, 94 S. Fremont St., Pittsburgh 2, Pa.
M. R. Henniger, 1004 E. 38th St., Austin, Tex.

er says, "Maybe you ask now
iat works you are to do for your
ighbor. The answer is that they
nnot be named." Love discovers
r itself what is of greatest bene-
to a neighbor. If it does not do
it it is not real love, because its
st interest is a selfish concern
personal salvation instead of the
ighbor's need.

What will contribute to the well-
ing of others cannot be laid down
advance in fixed rules. Luther
vs, "What love is must show it-
f in relation to time and place."
ice a man's vocation determines
natural and proper relation
vard others, it is in that vocation
it true Christian love is shown.
ther continues, "For each ought to
e, speak, act, hear, suffer and die
love and service for another, even
one's enemies, a husband for his
'e and children, a wife for her
sband, children for their parents,
vants for their masters, masters
their servants, rulers for sub-
ts, and subjects for rulers, so
t one's hand, mouth, eye, foot,
rt, and desire is for others; these
Christian works, good in na-
e." (WA 10, 2, 41)

Wingren interprets, "Man is an ac-
instrument in the hand of God.
edom is found in the act of co-
rating." But as every human
rk, every calling is subject to a
usand modifications, so God has
purpose for every hour, and his
ection is constant. This is true
every man. In a sense all occu-
ions are on the same level. The
mber needs guidance as much as
preacher. In every life God pro-
es men with endless and varied

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opportunities through which to do loving, creative service for one's neighbor. Luther says, "God gives you an office (that is a vocation) that you may serve." God humbles himself to serve in a 'vocation,' the vocation of creator and saviour.

When man co-operates with God in rightly fulfilling his earthly vocation, he becomes "God's mask." Luther says that God clothes himself in the form of an ordinary man in order to perform his work on earth. In a sense every creature is the face and mask of God, as is implied in the Parable of the Last Judgment. But only faith can distinguish God from his masks, for God must unveil himself as he has done and is doing in Christ.

Wingren writes, "When through faith God begins to act in a person, he so directs everything that happens, even what is hard, that it all becomes an expression of his love.

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Through such a man God reaches out to still other men . . . He who by faith is open to God is by love open to his neighbor . . . my neighbor becomes an instrument in God's hand for what he is doing with me. I cannot turn my neighbor away without thereby turning God away." (p. 161)

In Conclusion

Thus we see that a Christian has a double calling: 1) To be like his Father in heaven, a gracious, seeking, serving, saving creator and re-creator of men and life; 2) To use his position, his status, his talents, his job in such a way as to contribute most specifically to this same end.

During the months ahead you going to look at some speciali and varied callings to see what means to fulfill God's general c ing within these limited areas. Y are going to consider what it me to be a Christian parent, a Christ child, a Christian teacher, a Ch tian evangelist, a Christian doc or engineer or business-man. As y do, keep Luther's advice constan in mind: "Work and let God g the fruits thereof. Rule and let h prosper it! Battle and let him g the victory. Preach and let h make hearts devout! Marry and him give you children. Eat and dri and let him give you health a strength . . . Whatever you do, him alone shall be the glory."

For Discussion

1. Man's Christian calling cannot be lated to a career, such as running a st plumbing, preaching, or dentistry. The se of consecrated response permeates the wh of life—all of man's relationships with ot people. List on the blackboard, with the h of your men, the areas of a man's life t should be affected by his Christian vocati (Examples: job, church, leisure time, gove ment, relationships with wife.)

2. Discuss specific ways in which a m may express his Christian vocation in so of the areas listed above.

3. If a man regards his activity in areas listed above as an expression of Christian vocation, what conflicts conce ing responsibility might arise? For instan how might a man's responsibilities as worker conflict with his responsibilities a father? How should he reach a deci concerning which responsibility to fulfill which not to fulfill?

4. Which areas of responsibility do we Christians tend to be unaware of?

5. Is a legalistic approach to Christ conduct possible in the light of Christ vocation? Why or why not?

6. In the light of Christian vocation, wh is a man being "good"? How does the sight of Christian vocation disagree w society's usual definition of a "good" m